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SUPPORTING THE ENLARGEMENT OF A PRESBYTERIAN WITNESS LOYAL TO SCRIPTURE AND THE REFORMED FAITH

More Than Affiliation

This much must be made clear from the start: Education is not Christian simply because the Bible is included in the curriculum or because the institution itself is in some way affiliated with a Christian church. Much more than this is involved.

What makes education Christian is the Christian perspective which the people involved carry into their task. "Christian" is not an activity; it's not even an idea. Christian is a way of life that comprehends everything; it is a way of being human which is grounded in the saving work of Jesus Christ and which seeks to bring the truth of God to bear on every aspect of human life and interest.

—T. M. Moore
See p. 7

SUNDAY SCHOOL LESSON FOR FEBRUARY 5
DEVOTION FOR FEBRUARY

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Mailbag

DISAGREES

The article "One Baptism" by Louis A. Skidmore in the Dec. 14 *Journal* exhibits a desire to compensate for "knowledge" that "for too long" has been "withheld from Presbyterians." So he, in the process, would redefine baptism.

He would seek the evidence of becoming part of the body of Christ at a "moment remembered or not remem-

bered" and would call that "our one baptism." What he is doing is trying to speak in terms of what has not been revealed. What has been revealed is the covenant with its visible signs and seals. . . .

But he also would proclaim "something more than 'in humble reliance upon the Holy Spirit seeking to live a life that becometh a follower of Jesus Christ.'" What he actually is doing is imposing, while at the same time seeking to gloss over, *conditions* for receiving the gifts of the Spirit. . . .

The agonizing question is therefore imposed on the believer: "Have I met the conditions?" The Judaizers would impose a similar question at

Galatia: "Jesus is not enough. Fill the conditions must be met. Does God have all of you? Not until you have done *this*." Those who meet the conditions become the elite, the gifted, the charismatic.

Is the suggestion that we shall receive the gifts by the works of the law? Shall we receive the gifts by an agonizing procedure prescribed by the elitists? "Received ye the Spirit by the works of the law?"

—(Rev.) Edwards E. Ellis
Garden Grove, Cal.

There is no doubt the *Journal's* thought-provoking! I was surprised by the Rev. James Rohrbach's article, "By Their Fruits," in the Dec. 14 issue.

Mr. Rohrbach is a minister in the PCA! Yet his article reflects neither Presbyterian nor a Reformed view. He asks, "Why isn't *power* the criterion for determining possession of the Holy Spirit?" Then he defines "power" as 1) big growing congregation, 2) a new sanctuary costing \$2 million, 3) a well-dressed minister with four assistants, 4) haunting music, and 5) big offerings.

That, brothers and sisters, is false teaching! We may not judge a church by its size, its offerings, or its electrically charged atmosphere. The only standard should be the Word of God.

Mr. Rohrbach speaks in praise of an Assembly of God church. Why does that denomination teach? It teaches Arminianism, a denial of the total depravity of man and of the sovereignty of God. What do the Roman Catholics teach? They teach the perpetual sacrifice of the mass, the priesthood of a select few, salvation through the seven sacraments, and forth.

Mr. Rohrbach is right when he says, "Today the charismatic movement crosses all lines and denominations." But this is one of the most powerful indications that the charismatic movement is *not* of the Lord.

If we claim to be Reformed, then let's act like it. Let's not trade away the light of the Word for the darkness and confusion of our feelings and emotions.

—(Rev.) Marshall C. St. John
Concord, N.C.

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Seeking to promote a rising reformation in God's Church according to the whole counsel of God known as the Reformed faith; to define, describe, popularize and promote the Reformed faith; to encourage and assist Reformed conservatives; and to report on activities in Presbyterian and Reformed bodies.

THIS WEEK—

VOL. 36, NO. 38, JANUARY 18, 1978

WHAT MAKES CHRISTIAN EDUCATION CHRISTIAN?..... 7

More education including courses about the Bible does not constitute Christian education

by T. M. MOORE

RHODODENDRONS AND RENEWAL..... 8

Spiritual renewal, much like gardening, requires proper soil, proper food and cultivation

by LOIS LEE

SAVED TO OBEY..... 9

Salvation carries a responsibility to follow the Saviour—not just to enjoy the benefits

by WILLIAM A. ROBFOGEL

JUSTIFIED BY IMPUTATION..... 11

Christians have a wonderful eternity because God has imputed Christ's righteousness to them

by WILLIAM C. ROBINSON

DEPARTMENTS—

Editorials.....	12
The Layman and his Church.....	13
Sunday School Lesson, February 5.....	14
Devotion for February.....	16
Book Reviews.....	17

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Justified by Imputation

WILLIAM C. ROBINSON

impute is a Biblical and confessional word which means that God reckons, or puts to the account of believers, the righteousness of Christ, that is, the righteousness of God Himself, after putting to the account of Christ our sin. "God made Him who knew no sin to be sin for us that we might be made the righteousness of God in Him," Paul says (II Cor. 5:21).

Impute describes a forensic or judicial act by which a judge declares the guilty one to be forgiven and accepted as not guilty. It is not a term descriptive of the moral or ethical condition of a person, but rather of his relation to God. By God's act imputing to the believer the righteousness of Christ (I Cor. 1:30), God justifies or makes the believer right with Himself. To use the Old English, God "rightwises" the accused with his Maker.

Evangelicals have ever gloried in justification by the imputation of the righteousness of Christ covering their guilt, and in the acceptance as righteous of believers who in themselves are sinners. In his *Commentary on the Shorter Catechism*, Alexander Whyte of Edinburgh went so far as to say, "The Holy Spirit gave the word, impute, and the Holy Spirit uses the word." Certainly the Spirit mightily ed Whyte's eloquent exposition of justification by imputation. In his moving sermons Whyte often quoted the very language of our Westminster standards.

Our English word impute was taken over by the English Reformers from the Latin Bible, the Vulgate, where it occurs in such places as Psalm 32:1-2 and Romans 4. They simply anglicized Jerome's word *im-*

puto. The King James Version uses the word impute six times in Romans 4, again in II Corinthians 5:19, in James 2:23 (compare also Gal. 3:6).

The word also occurs several times in the Old Testament including Psalm 32:2 (compare Gen. 15:6). The Greek verb, translated impute six times in Romans 4, actually occurs 11 times in that chapter so that these all could be rendered impute.

Moreover, the meaning of the word in Romans 4 is plainly suggested by the citation in that chapter of Psalm 32:1-2. For in the 32nd Psalm, David is pleading that God will not impute to him his confessed bloodguiltiness in his adultery with Bathsheba and his sending her husband to his death. He begs God to set him in right relation with Him, to "rightwise" him by His judicial act.

It is a pleasure to find representative scholars from several different traditions supporting this central article of the Reformation. Karl Barth gives it a long section in *Church Dogmatics* (IV.1), closing with the relevant questions and answers of the Heidelberg Catechism. Since the

To use the Old English, God "rightwises" the accused.

Judge has given Himself to be judged in our stead, therefore we have no business judging one another, he says.

Barth's closest colleague, Edward Thurneysen, presents a Gospel Christological interpretation of *The Sermon on the Mount*, in his book by the same title, showing the harmony of that passage with Romans.

In his *Theology of the New*

Testament, Rudolph Bultmann's account of Paul's conversion and his exposition of Paul on justification make justification the heart of Paul's doctrine. He presents it as a forensic court action by which the Judge acquits the guilty and puts him in right

God's free gift to sinners is His righteousness.

relation with his Maker. In the abundance of His grace, God gives the sinner the free gift of righteousness—yes, "the righteousness of God"—which is the essence of salvation in Paul's Gospel.

Following Bultmann, Ernest Kaesemann wrote the commentary on Romans in the *Handbuch* series to show that the normative purification and preservation of primitive Christian theology centers in the Protestant doctrine of justification.

From England comes James I. Packer's discriminating exposition of justification in Baker's *Dictionary of Theology*. Another Anglican scholar, Leon Morris, has two great books setting forth the New Testament doctrine of the cross, namely, that "God is just and the justifier of him who believes in Jesus."

J. Jeremias devotes one of the four chapters in his *The Central Message of the New Testament* to this teaching of justification. And more briefly H. Kraemer recognizes justification as one of the great articles of the New Testament in his *The Christian Message in a Non-Christian World*.

From the school of Dutch classical Calvinism comes G. C. Berkouwer's *Faith and Justification*, with its clear

(Continued on p. 20, col. 3)

The author, professor emeritus of church history at Columbia University, Decatur, Ga., now lives in retirement in Augusta, Ga.

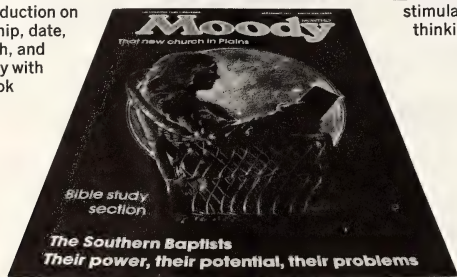
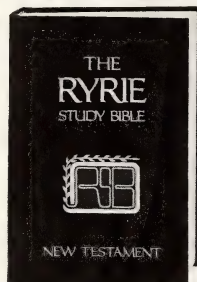
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may be gained by studying her enthusiastic remarks after a visit to study the Red Chinese system. Said the *Journal*, editorially:

"The Chinese [Mrs. Berry though] relied too heavily on tests; but the practice of using little children to factory work was an admirable model of vocational education. And most of all, she was struck by the healthy straightforwardness of the Chinese admissions quota system."

In other remarks, Mrs. Berry referred to the "large hordes of Western imperialists" who, a generation ago, tried to impose their culture's ideology on the Chinese. She also, in her opinion of the *Journal*, "raised the cry of witch-hunting" when she wrote: "I do hope . . . that we have moved far enough from the anti-Communist crusade of the 1950's to feel secure enough to consider ideas, whatever their country of origin."

Concluded the *Journal*: "Whatever her country of origin, the ideas she touted are frighteningly disrespectful of the institutions that form a free society. They deserve a clear repudiation than they've gotten so far."

Perhaps if the revolution in education progresses a bit farther, they will be more strongly repudiated.

Imputation—from p. 11

distinctions. Faith is essential and necessary, but faith is not meritorious. All the merit of saving us sins is in Christ—in His perfect obedience as our representative, in His death for our sins, in His doing and dying imputed to us for our justification.

To bring us up to date, there is a doctrinal dissertation by Professor Knox Chamblin of Belhaven. Soon to be published, the book will be entitled, *The Gospel According to Paul: An Inductive Study*. I was delighted to read that "Christ is central in the Gospel's content, indeed He is the Gospel's exclusive theme. The Gospel's witness to His person and work is all inclusive."

"Moreover, Paul's conception of Christ has exercised a decisive influence upon his characterization of the Gospel. . . . The twin themes of 'the righteousness of God' and 'justification by faith' lie at the very heart of the Pauline Gospel according to the undisputed letters."

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